

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif. Lamm. Meem*[1].	الٓمٓ ﴿١﴾
2. *Telka*^{w} (*she-that-afar-it* ^{w}/ *those* ^{w}) (*are*) *Aya'te*^{w} (*Qur'anic statement*) (*of*) The Book The *Hakeeme*[2] (*infinite hekmah*[3] *Possessor*).	تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ﴿٢﴾
3. A divine-guidance^{x} and a mercy^{w} for the benefactors.	هُدٗى وَرَحۡمَةٗ لِّلۡمُحۡسِنِينَ ﴿٣﴾
4. Who ^{r} *youqeymona*[4] (*they*^{z} *uphold/ sustain the prescribed obligations of*) the Prayer^{w} and *youatona*^{x} (*they*^{z} *accord and fulfill the obligations of*)^{x} the *Zakata*^{w}[5] (*prescribed percentage of personal possessions*) ^{w} and they (*are*) by the Hereafter ^{w} they (*are*) *youqenoona* (*they*^{z} *believe with certitude*).	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾
5. Those (*are*) on a divine-guidance ^{x} from their Lord and those they (*are*) the thrivers.	أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾
6. And of the mankind who^{p} [*he*] purchases the amusement (*of*) discourse, to mislead [*he*] *a'n* (*off*) Allah's path by other than a knowledge; and *yattakhetha*[6] (*takes and makes*) it ^{w} [*he*] jestingly; those, for them (*is*) a humiliative torment.	وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ﴿٦﴾
7. And if (*to be/ being*) recited on him Our *Aya'te*^{w} (*Qur'anic statements*) [*he*] diverged, *mustakberan*[7] (*affirmably standing haughtily above submission*) as if [*he*] heard it ^{w} not, as if (*was*) in his [both] ears a *wagran* (*hearing-heaviness*); so *bashsherho*[8] (*let-tell him* [*you*^{s}] *pleasant tidings*) by a painful torment.	وَإِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا وَلَّىٰ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَا كَأَنَّ فِيٓ أُذُنَيۡهِ وَقۡرٗاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾
8. Verily who^{r} believed they^{z} and worked the righteous-works^{w} they^{z}, for them (*are*) gardens^{w} (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ جَنَّٰتُ ٱلنَّعِيمِ ﴿٨﴾

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.
[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم!**"
[3] Ibid!
[4] The word "**يقيمُونَ**" is rooted in "**أقامَ**" =upheld! *linguistically* "**أأقامَ**" means:
"**أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**".
So, "**يقيمُونَ**" means they: (1) *Uphold the prescribed obligations* the Prayer! (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it^{w}) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it^{w}!
[5] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!
[6] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **اللسان**; therefore, "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
[7] The word "*mustakberan*"="**مستكبراً**" does *not* have an exact English equivalent *per se*! It is *singular*, *masculine*, *subjective* noun, meaning: *affirmably self-exalter*. So, we *transliterate* and *parenthetically explain*!
[8] See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=**بشّرَ \ يُبَشِّرُ \ مُبَشِّرٌ!**

9. Immortals they[z] (*are*) in it[w]; Allah's promise, (*absolutely*)-right[9]; and He (*is*) The Mighty The *Hakeemo*[10] (*infinite hekmah*[11] *Possessor*).	خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾
10. Created [*He*] the Heavens[w] by other than pillars you[z] see it[w]; and cast [*He*] in the Earth[w] anchors[12] (*catches/ fasteners/ stabilizers*), that not [*it*[w]] wobbles by you[b]; and dispersed [*He*] in it[w] of every a *dabba'ten*[w13] (*she-moving-creature*); and *anzalna* (*We descended*) from the sky[w] water; so *anbatna* (*We sprouted*) in it[w] of every *zawjen*[14] (*category/ hue*) *kareemen*[15] (*bounteous, and of multiple uses/ effects*).	خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾
11. This (*is*) Allah's creation[x]; so let-you[z] show me what created who[r] (*are*) of lesser than/without Him; rather the *dha'lemoona*[16] (*injustice-doers*) (*are*) in a misguidance manifester.	هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ﴿١١﴾
12. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Luqmana* the *hekmata*[17] (*wisdom*) that let-thank [*you*[s]] for Allah; and whoever [*he*] thanks so verily only [*he*] thanks for himself[w]; and whoever *kafara* ([*he*] *unbelieved/ was ingrate*)[18], so verily Allah (*is*) rich *Hameedon* (*iteratively praised and multitudinous praiser He*).	وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾
13. And *edh* (*when/ while*) said *Luqmano* for his son, while he exhorts[19] him: O, my little-son[20], let-not partner (*other deities*) [*you*[s]] by Allah; verily [the] *sherka* (*associating partners with Allah/ polytheism*) (*is*) surely an injustice great.	وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
14. And We enjoined the mankind by his both begetters (*parents*); borne him his mother frailness over frailness; and his *fe'ssalo* (*weaning/ disengagement from breast-feeding*) in *aa'mayne*[w21] (*two-years by*	وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ

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[9] The word "حقاً" is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so "*absolutely*" is prefixed! As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb! See إعراب القرآن، المحمود صافي!

[10] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[11] See the *Lexicon* attached to this *Translation* for "*hekma*!

[12] That is the mountains!

[13] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

[14] The word "زَوْجٌ" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوْجٌ" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!)! In this *Ayah*, *according* to Ibn Abbas, "ترجمان القرآن"= *explainer of The Qur'an*, meaning (5) *hues*, *applies*! See اللسان and القرطبي!

[15] The word "*kareem*"= "كريم" is a subjective, singular, masculine noun! It has *no exact* English equivalent, as explained at length in footnote 28 of the *Introduction*! In summary: *bounteous*, and of *multiple uses/ effects*!

[16] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

[17] The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*!"

[18] The word "*unbelieves*," in its *intransitive* sense hence "unbelieves (*in*)" means: rejects the belief in, in this case, the thanks for Allah! That is being an *ingrate* with respect to Allah's *countless boons* on him, of say: *life*, *health*, *hearing seeing*, etc.

[19] The word "يعظه" rooted in "وعظ"="*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!

[20] The phrase "my little-son" is by way of endearment!

[21] The Arabic word "عام" has *no* English equivalent *per se*! There is only one word forسنة! In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*! Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an*

anniversary), that let-thank [*you*[s]] for Me and for your[t] begetter-parents and to Me (*is*) the destiny.	إِلَيَّ ٱلۡمَصِيرُ ١٤
15. And *en*(*if*) *jahadaka* (*both exerted their utmost mental/physical and possessional efforts fighting you*[g]) on that [*you*[s]] partner (*deities*) by Me what not for you[g] by it[x] a knowledge then let-not [*you*[s]] obey them both; and let-accompany [*you*[s]] them both in the world a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *ettabe'a* (*let-closely-follow* [*you*[s]]) path (*of*) whom[p] [*he*] *anaba*[22] ([*he*] *returned-penitent*) to Me; afterwards to Me (*is*) your[n] return; then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working.	وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٥
16. O, my little-son[23], verily it[w] *en*(*if*/ *albeit*) *tako*[24] (*it*[w] *be*) a *methgala* (*weigh*/ *burden*/ *equipoise*) seed[w] of mustard so be [*it*[w]] in a rock[w] or in the Heavens[w] or in the Earth[w] *ya'atee*[x] (*brings*/ *causes to come*)[x25] by it[w] Allah; verily Allah (*is*) *Lateefon*[26] (*fine*/ *subtle*/ *gentle and protector*) Proficient.	يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦
17. O, my little-son[27], *a'qem*[28] (*let-*[*you*[s]] *uphold*/ *sustain* the Prayer[w] and let-command [*you*[s]] by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and let forbid [*you*[s]] *a'n* (*regarding*) the *munka're* (*rationally-/ Sharey'ah unacceptable deed/ say*); and *issber* (*let-hold on patiently* [*you*[s]]) on what betided you[g]; verily *tha'leka* (*afar-that-it*/)[x] (*is*) of the matters' resolve.	يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧
18. And let-not *tossa'eer* ([*you*[s]] *haughtily-cant*) your[t] cheek for the mankind; and let-not [*you*[s]] walk in the land[w] struttingly; verily Allah loves not every swaggerer-/strutter-boaster.	وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٖ ١٨
19. And *eqssed* (*let-moderate*/ *abate*) [*you*[s]] in your[t] walk and let-soften [*you*[s]] of your[t] voice; verily viler[29] (*of*) the voices surely (*is*) the donkeys' voice.	وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن صَوۡتِكَۚ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ ٱلۡحَمِيرِ ١٩
20. Have not seen you[z] that Allah subjugated for you[b] what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and *asbagha* ([*He*] *amply provided*) on you[b] His boons[w30] apparently/openly[w] and hiddenly[w31]; and	أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَسۡبَغَ عَلَيۡكُمۡ نِعَمَهُۥ ظَٰهِرَةٗ وَبَاطِنَةٗۗ وَمِنَ

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ending by a specific month every time all the time! As to "حول" = *anniversary of any special event*; and "حجة," = *lunar-year*! Although generally all are *loosely* used *synonymously* or *interchangeably*! See الفروق اللغوية، لـ أبي هلال العسكري!

[22] The word "أناب" means *iteratively returned penitent*! See الراغب!

[23] The expression "*my little son*" is an Arabic *tongue* expression of *endearment*!

[23] *Tako*=*ta'kon* but shortened for *resoluteness and assertiveness*.

[25] That is to say: He brings it!

[26] The word "لطيف" = "رقيق," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See البصائر! *Additionally*, when the word: "لطيف," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive* characteristics, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

[27] See footnote 4398 above regarding *endearment*!

[28] That is you[s] are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer!

[29] The word "أنكر" is a *superlative adjective*! There is "نكر," "أنكر" and "الأنكر," *vile*, *viler* and *vilest* respectively! I believe here, and Allah is knowinger, "أنكر" is "viler!" Albeit some say: "الأنكر," *vilest*!

[30] See the *Lexicon* attached to this *Translation* for "*hekma*!

[31] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")"

of the mankind who[p] [*he*] disputes in Allah by other than a knowledge and nor a divine-guidance nor a book illuminator.	ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾
21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you*[z]) what Allah descended, they[z] said rather *natta'be'o* ([*we*] *closely-follow*) what we found on it[x] our fathers; lo, while albeit[32] [was] the Satan inviting them to torment (*of*) the *Sa'ere*[w] (*intensely kindling Fire*)[w].	وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾
22. And whoever [*he*] consigns his face[33] to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istamsaka*[34] ([*he*] (*assiduously-held-on*) by the knot[35], the *wothqa*[36] (*assuredly-intact*)[w] and to Allah (*is*) the matters' result.	۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾
23. And whoever [*he*] unbelieved then let-not sadden you[g] his unbelief; to Us (*is*) their return; then *nona'bbeohom* ([*We*] *inform by piece-of-significant-and-availing-news to them*) by what they[z] worked; verily Allah (*is*) Omniscient by the chests' possession.	وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾
24. *Numatte'ao* ([*We*] *let relish the transitory worldly delights by*) them a little; then [*We*] compel them to a harsh torment.	نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾
25. And *la'en* (*indeed if*) you[h] asked them: Who[a] created the Heavens[w] and the Earth[w]; surely assuredly[37] say they[z]: Allah; let-say [*you*[s]]: the praise (*is*) for Allah; rather most (*of*) them not know they[z].	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾
26. For Allah what (*are*) in the Heavens[w] and the Earth[w]; verily Allah, He (*is*) The Rich The *Hameedo*[38] (*He Who is multitudinously praised, He Who is multitudinous praiser*).	لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾
27. And if verily only in the Earth[w] of a tree[w39] (*are*) pens; and the sea supplies it[x] from after it[x] seven seas not (*would have*) exhausted Allah's words[w]; verily Allah, (*is*) Mighty *Hakeemon*[40] (*infinite hekmah*[41] *Possessor*).	وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾
28. Neither your[n] creation and nor your[n] resurrection except, like a one-she[y] self[w]; verily Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer*), *Basseeron* (*keen: Seer/comprehensive*	مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ

[32] The construct "**أَوَلَو**" is made up of *three distinct* components: (1) "**أ، الإستفهام الإستنكاري**"= *disapprobatory interrogative*, (2) "**و، الحالية**" adverbial= "while," and (3) "**لو**"= *conditional* particle="albeit!" For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*! For (3) "albeit" seems to me very appropriately self-explanatory!

[33] The expression "his face" means "his entity or his destiny!"

[34] The word "**استمسك**" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

[35] Say Qur'an *commentators it's*: "**لا إلاه إلاّ الله**," "No an *elaha* (*a deity*) *except* Allah," is "*most assuring knot*!"

[36] The word "**الوُثقى**" is the *feminine* of "**الأوثق**!"There is no single word in English for "**الوُثقى**" *per se*, "the assuredly intact" seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the "**الوُثقى**" certainly calls for!

[37]The "**ل**" in "**ليقولنّ**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"!

[38] The word "*Hameed*"= "**حميد**" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

[39] That is to say *all the trees*, or anything called tree or *of a tree*!

[40] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[41] See the *Lexicon* attached to this *Translation* for "*hekma*!"

Knower of the facts and their ultimate consequences).	بَصِيرٌ (٢٨)
29. Have not seen [*you* [s]] that Allah transpierces the night in the day and [*He*] transpierces the day in the night and [*He*] subjugated the sun [w] and the moon [x] each runs to *ajalen*[42] (*term-limit*) *musamma*[43] (*that which is designated and/or named*); and verily Allah by what you[z] work (*is*) Proficient.	أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٩)
30. *Tha'leka* (*afar-that-it*/)[x] (*is*) because surely Allah, He (*is*) The Right; and what you[z] invoke of lesser than-/without Him (*is*) the falsehood[x] and that Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] The *Ka'beero*[x] (*Big beyond comparison/comprehension, Predates/Antedates all things*).	ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ (٣٠)
31. Have [and] not seen [*you*[s]] that the *folka*[w] (*ship/ships*)[w] runs[w]/run[w] in the sea by Allah's boon[w44] to show you[b] [*He*] of His *Aya'te*[w] (*miracles/signs/proofs*); verily in *tha'leka*(*afar-that-it*/)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*) for every *ssabba'ren* (*an ever/stout patience-endurer*) *Shakooren* (*iterative thanker*).	أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (٣١)
32. And if overlaid them a surge like the awnings they[z] invoked Allah, faithfully/purely for Him the religion; then *lamma* (*when/whence*) *najja* (*iteratively delivered*) them [*He*] to the desert[45] (*land*), then of them (*is*) a *muqtassidon*[46] (*occasional lapser, constant in being dutiful*); and not reject by Our *Aya'te*[w] (*signs/proofs*) except every *khattaren* (*predetermined-insistent iterative traitor*), *kaforen*[47] (*iterative unbeliever/ingrate*).	وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (٣٢)
33. O, you the mankind *ettaqo* (*let-reverentially guard you*[z] *not to displease*) your[n] Lord; and *ikhshaw* (*let-reverentially-fear you*[z]) a day not requites *wa'ledon* (*he-begetter*) *a'n*[48] (*instead-of*) his child and nor a *mawlodon* (*begotten-child*), he (*is*) a requiter *a'n* his *wa'lede* (*he-begetter*) a thing; verily Allah's promise (*is*) right; so let not beguile[w] you[b] the life[w] (*of*) the world[w] and let not assuredly beguile[x] you[b] by Allah the beguiler[x49].	يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ (٣٣)

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42 The word "**الأجل**" means term-limit, see **اللسان**!

43 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

44 See the *Lexicon* attached to this *Translation* for the word "**نعمة**," the *next best approximation* in English for "**نعمة**" is "boon!" in *fact* there is *no* English equivalent *per se* for "**نعمة**," as "**نعمة**" means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*!

45 The word "**البَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "**البَرّ**" *figuratively* speaking could stand for "land!" See **اللسان**!

46 The word "*muqtassid*"= "**مقتصد**" has *several* meanings, but in *this context* Qur'an commentators are *not* in complete agreement as to the *exact* meaning! (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide disbelief*, i.e. they are hypocrites! See **القرطبي**! However, linguistically, the word "*muqtassid*"= "**مقتصد**" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "*economical*!" So, likewise in his worship he tends to be "*economical*," doing the least required!

47 The word "**كَفُور**," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!

48 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**!"

49 That is the Satan or his associates!

34. Verily Allah has The Hour's[w] knowledge; and *younazzelo* (*iteratively descends* [*He*]) the *ghaytha*[50] (*delightful satiating-and-reviving rain*) and knows [*He*] what (*is*) in the wombs and not *tadrey*[51] (*profoundly understands*) a self[w] what (*would*) [*it*[w]] gain tomorrow and not *tadrey* a self[w] by which land[w] [*it*[w]] (*shall/may*) die[w]; verily Allah (*is*) Omniscient, Proficient.	إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ ٣٤

[50] The word "**الغيث**" = **المطر المنبت للكلأء و المنعش**, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "**الغيث**" could also means the gliding clouds that bring rain!

[51] The word "**تدري**" is from "**دراية**" which is *far more reaching* than the simple "*knowledge*," as "**دراية**" extends to having *deep understanding* of the subject matter!